



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ⁵⁵⁵³ the <i>Ttoo're</i> ⁵⁵⁵⁴ (<i>i.e. the Mount</i>).	وَالطُّورِ ﴿١﴾
2. And ⁵⁵⁵⁵ a book ^x <i>massttoren</i> (<i>it is indited/ written in lines/ rows</i>).	وَكُتِبَ مَسْطُورٍ ﴿٢﴾
3. In a parchment ⁵⁵⁵⁶ <i>manshooren</i> (<i>published/ made spread</i>).	فِي رَقٍّ مَّنْشُورٍ ﴿٣﴾
4. And ⁵⁵⁵⁷ The House ^x The <i>Ma'amoo're</i> (<i>the frequented</i>) ⁵⁵⁵⁸ .	وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾
5. And ⁵⁵⁵⁹ the ceiling ^x the <i>marfoo'a'e</i> ⁵⁵⁶⁰ (<i>that which is raised high</i>).	وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾
6. And ⁵⁵⁶¹ the sea ^x , the <i>masjoo're</i> ⁵⁵⁶² (<i>filled/ kindled/ emptied</i>).	وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾
7. Verily your ^t Lord's torment ^x (<i>is</i>) surely befalling/- occurrent ⁵⁵⁶³ .	إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾
8. Not for it ^x of a repeller.	مَا لَهُ مِنْ دَافِعٍ ﴿٨﴾
9. Day sways the sky ^w <i>manran</i> ⁵⁵⁶⁴ (<i>swaying fiercely</i>) .	يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ﴿٩﴾
10. And tread the mountains <i>sayran</i> ⁵⁵⁶⁵ (<i>treading firmly</i>).	وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾
11. Then <i>Waylon</i> (<i>lengthy: woe/ bane/ stay in valley in Hell</i>) then-day for the deniers.	فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١١﴾
12. Who ^f they (<i>are</i>) in a wade ⁵⁵⁶⁶ playing.	الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿١٢﴾
13. Day they ^z (<i>are to be/ being</i>) flung into Hell's ^w fire ^w <i>da'aan</i> ⁵⁵⁶⁷ (<i>firmly flinging</i>).	يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا ﴿١٣﴾
14. This-she ^y (<i>is</i>) The Fire ^w which ^u you ^c were by it ^w denying.	هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٤﴾
15. Is then this a magic; or you ^f not sight/ discern you ^z .	أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

⁵⁵⁵³ This "by," is for "أو القسم" See the *Lexicon* attached to this *Translation* for more elaboration!

⁵⁵⁵⁴ That is the mount by which Allah *spoke to Moses*! It's also the name of Paradise's mountains! See القرطبي!

⁵⁵⁵⁵ This "و" is a "و عطف" = coupling article! See إعراب القرآن، لمحمود صافي!

⁵⁵⁵⁶ The noted *linguist* الفراء says for the word "رق" means the writ of one's works as one reads them on Deen's Day!

⁵⁵⁵⁷ See footnote 5583 above regarding "and!"

⁵⁵⁵⁸ This is a House above the Seventh Heaven under the Arsh, according to Al Ibn Abey Talib, straight above the Ka'abah, see القرطبي!

⁵⁵⁵⁹ See footnote 5553 above, regarding "and!"

⁵⁵⁶⁰ That is the sky!

⁵⁵⁶¹ See footnote 5553 above, regarding "and!"

⁵⁵⁶² The word "المسجور" has several meanings, including the paradoxical one! As "المسجور" means: the filled/ the emptied / the kindled!

⁵⁵⁶³ That is the torment by your Lord is surely happening!

⁵⁵⁶⁴ The word "مورا" is مفعول مطلق = the infinitive noun of sway, hence the qualifying fiercely!

⁵⁵⁶⁵ Ibid, only "سيرا" instead of "مورا"!

⁵⁵⁶⁶ The word "خوض" = "wading" is normally for plunging into water! But figuratively speaking it is used as a deprecatory expression for "wading" any falsehood or futility!

⁵⁵⁶⁷ The word "دعا" is مفعول مطلق = infinitive noun, so it is to be intensified, thus "firmly" is used!

16. Isslan ⁵⁵⁶⁸ (let-broiled on/by) it ^w you ^z ; so issbero (let-hold on you ^z patiently) or not tassbero (hold on patiently you ^z) equal on you ^b ; verily you ^b (are to be) requited what you ^c [were] working.	أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾
17. Verily the muttaqeena (they who reverentially guard against Allah's displeasure) (are) in gardens ^w and na'eeme (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾
18. Fa'keybeena ⁵⁵⁶⁹ (they ^c are amusers/fruitgivers/fruitpossessors) by what aa'tabum (accorded them) their Lord and precluded them their Lord the Jabeem's ⁵⁵⁷⁰ (intensely-blazing Fire ^w)'s torment.	فَنَكِهِنَّ بِمَا آتَيْنَهُمْ رِيقَهُمْ وَوَقَيْنَهُمْ رِيقَهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾
19. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c [were] working.	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾
20. Reclining they ^z over rowed-beds and We wedded them by booren'een ^w (females of fair skin/large eyes whose white is very white and the black is very black) ^w .	مُتَكِّينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾
21. And who ^t believed they ^z and ett'ba'a (closely-followed) them their progeny ^w by belief; We conjoined them by their progeny ^w ; and not We lopped them of their work of a thing; every emre'en ⁵⁵⁷¹ (mature/perfect manliness possessor) (is) by what [he] earned (is) a pawn.	وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾
22. And We supplied them by fruit ^{w5572} and meat of what they ^z desire.	وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾
23. Yatanaẓa'ona (they ^z mutually-attractively-giving) (each other) in it ^w a glass ⁵⁵⁷³ , neither a frivolity in it ^w and nor a sinning.	يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ ﴿٢٣﴾
24. And circumambulate on them ghelma'non (boys) for them, as if they (were) pearls ^w maknoonon (rather clean/covered and well protected).	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾
25. And aqbala (forwardly-advanced) some (of) them on some mutually querying.	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾
26. Said they ^z : verily we were before in our family mushfegeena (they who are in disquiet).	قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾
27. Then manna ⁵⁵⁷⁴ (graced His boon ^w) Allah on us and [He] precluded us from the Samoom's ⁵⁵⁷⁵ (Hell-hot)'s torment.	فَمَرَّبَ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ ﴿٢٧﴾

⁵⁵⁶⁸ The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

⁵⁵⁶⁹ The word "fa'keyboon" is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor!

⁵⁵⁷⁰ The word "الجحيم" is proper noun, but it means intensely blazing fire! See **الراغب**!

⁵⁵⁷¹ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = الشخص, and the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء", the *Lexicon* explains why we cannot use this seemingly acceptable way!

⁵⁵⁷² The word "فاكهة" = "fruit" in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by^w!

⁵⁵⁷³ The word "كأس" translated as "glass," means normally "glass full of wine" or "glass full of any drink!"

⁵⁵⁷⁴ The word "من" in "يمن" means "إنعمة ينعمها" That a "boon He graces it!"

⁵⁵⁷⁵ Some Qur'an commentator said the "السوم" means a rank of Hell, or a name of Hell!

28. Verily we were of before invoking Him; verily He, He(is) TheBarro ⁵⁵⁷⁶ (<i>Vast multitudinous Doer of all around beautiful works</i>), Ar-Raheemo (<i>The iterative mercy Giver</i>).	إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾
29. So let-remind [you ^s]; so not you ^s (are) by your ^t Lord's boon ⁵⁵⁷⁷ neither a ka'benen (<i>clairvoyant/rabbi/priest</i>) and nor a maniac ⁵⁵⁷⁸ .	فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾
30. Or they ^z say a poet we await by him rayba-almanoon ⁵⁵⁷⁹ (<i>events of the Time</i>).	أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾
31. Let-say [you ^s]: await you ^z ; so verily I am with you ^b of the mutarabbeseena (<i>ones who await they^z</i>).	قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَبِصِينَ ﴿٣١﴾
32. Or command them their sanities by this; or they (are) people tyrants.	أَمْ تَأْمُرُهُمْ أَحْلِمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
33. Or they ^z say: taqawwlaho (<i>he concocted it and said it/he sought it/was taught it and said it</i>); rather not they ^z believe.	أَمْ يَقُولُونَ تَقَوَّلَهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾
34. So l'ya'ato ^x (<i>let-they^z produce/present</i>) ^x by a discourse like it ^x en(if) they ^z were ssa'degeena (<i>always truth enforcers</i>).	فَلْيَأْتُوا بِحَدِيثٍ مِثْلَهُ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾
35. Or (had been) created they ^z of other than a thing; or (are) they the creators.	أَمْ خَلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾
36. Or created they ^z the Heavens ^w and the Earth ^w ; rather not youqenoona (<i>they^z believe with certitude</i>).	أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾
37. Or do they have your ^t Lord's treasures; or they (are) the controllers.	أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ ﴿٣٧﴾
38. Or for them a ladder yastame'ona (<i>they^z affirmably bear</i>) in it ^x ; so l'ya'ato ^x (<i>let-produce/present they^z</i>) ^x their musta'meo (<i>hearing-seeker</i>) by an authority ^x manifeste ^x .	أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾
39. Or for Him the daughters and for you ^b the sons.	أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾
40. Or ask them [you ^s] a remuneration, so they (are) of a mulct muthgalooona (<i>they that are heavily-laden</i>).	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾
41. Or have they the invisible, so they write.	أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾
42. Or they ^z want a scheme; so who ^r they ^z disbelieved they (are) the ma'keydoona (<i>they who are schemed against</i>).	أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾
43. Or for them an elahon (<i>a deity</i>) other than Allah; subhana ⁵⁵⁸⁰ (<i>hallowedly and marvelously Allah is deemed</i>)	أَمْ هُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ

⁵⁵⁷⁶ The word "البر" with a فتحة on the ب, means, according to التاج, أكثر البر, التاج And "البر" with كسرة on the ب means being vast in giving the إحسان, which is the all around beautiful work!

⁵⁵⁷⁷ See the Lexicon attached to this Translation for "ne'amah" ("boon")!

⁵⁵⁷⁸ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" which is an adjective!

⁵⁵⁷⁹ The expression rayba-almanoon="رَيْبَ الْمَنُونِ" is Arabic tongue expression, which literally means: "events of the Time," but is taken to mean death, or the misfortunes of the vicissitudes of Time! The word "rayba"= presumptuous suspicion, i.e. may or may not materialize! And the word almanoon= fate of death!

transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what they^z partner (deities with Him).

عَمَّا يُشْرِكُونَ ﴿١٢﴾

44. And *en(if)* see they^z a fragment from the sky^w falling say they^z: *sahabon*⁵⁵⁸¹ (*gliding-clouds*) *markoomon* (*amassed layer over layer*).

وَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿١٤﴾

45. So let-leave them [*you^s*] until *you laqo* (*they^r meet/face*) their day^x, which^x (*is*) in it^x (*to be*) stunned they^z.

فَذَرَهُمْ حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿١٥﴾

46. Day not enriches⁵⁵⁸² a'n (*off*) them their scheme a thing and not they (*are to be*) succored.

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿١٦﴾

47. And verily for whom^r wronged⁵⁵⁸³ they^z a torment lesser than *tha'leka* (*be-that-afar-it/that*); [and,] but most of them not know they^z.

وَأَنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِن أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٧﴾

48. And *issber* (*[you^s] let hold on patiently*) for your^t Lord's rule; so verily you^g (*are*) by Our Eyes; and *sabbeh*⁵⁵⁸⁴ (*let-say [you^s]: subhana Allah*) by your^t Lord's praise when [*you^s*] up⁵⁵⁸⁵.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿١٨﴾

49. And of the night then *sabbeh*⁵⁵⁸⁶ (*let-say [you^s]: subhana Allah to*) Him and (*at*) the stars' *edba're*⁵⁵⁸⁷ (*settings-/turning-away*).

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿١٩﴾

⁵⁵⁸⁰ The word "*subhana*" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "*subhana*" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

⁵⁵⁸¹ The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب," i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a "سحابية." Whereas the "غيم" appears stationary! أنظر اللسان!

⁵⁵⁸² That is not suffices, as the word "يغني" has double meanings: (1) enriches and (2)! suffices

⁵⁵⁸³ See the Lexicon attached to this Translation for "ظالم" = "فَاعِل الظلم" = "injustice-doer" and "اَظْلَم" = "wronger!"

⁵⁵⁸⁴ The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

⁵⁵⁸⁵ There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "اتقف")

⁵⁵⁸⁶ The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

⁵⁵⁸⁷ At "the stars' settings" means as the stars seem to fade away due to the morning light!